

M^r JOHN BIDDLE

Strange and New

TRINITY

A GOD, a MAN, an ANGEL,
and Faith therein,

Proved to be untrue, and the
Scriptures to be perverted by it:

which onely bear witness to Jeho-
yah, God. and the Elohim, *the Father,*
Son, and *holy Spirit,* one in Him.

With the way how in the New Testament, by the
word *God*, God speaks; as in the Old Testament by *Jehovah, El, Elo-*
him; and how and when each of these are to be understood in the
New Testament by the one word *God*. By which onely God is to be
known, and men come to be edified by the Scripture; and without
which God is not understood of men therein.

Written by an unworthy witness of the truth of Jehovah Elohim,
John Brayne.

Take heed how ye hear. Luke 8. 18.

Take heed what ye hear. Mark 4. 24.

Try all things; hold fast that which is good. 1 Thes 5. 21.

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in *Pauls Church-yard.*





To my noble and ever honored Friend
Colonel *William Sydenham* a late mem-
ber of Parliament.

Noble Sir,



Contentions have been great and high of
old, and still are so, about the equality
or inequality of the Son of God with
the Father, even to the Anathematizing
one the other, when both that is a truth
that the *Arrians* and the *Arminians* hold, *viz.*
That the Son is less then the Father, and that which
the *Protestants* hold is no less a truth, *viz.* that the
Sonne is equall with the Father : which being un-
derstood and observed according to the mind of
God, is holy and good : but men exceeding in dimi-
nishing the Sonne in his Essence, and exalting
him in his emanation, the truth being hid is the cause
of the controversie, and men have thereby come to
subvert the faith of many.

The greatest, the grossest, and yet the most subtil
way thereto, hath been laid of late by Mr. *John Bid-
dle*, in that book of his, called, *The Apostolical and true
Opinion concerning the holy Trinity reviewed* ; which the

sooner I have wrote against, because from the year
 1647. he gloryes no man of the many learned he
 hath contested with, hath given an answer to one
 Argument satisfactorily; yea, and that he hath long
 waited on the learned for an answer, and can receive
 none: That he hopes some one will; and that him-
 self is in the case a doubting Spirit, and so a man
 convinceable, and not to be rejected: from all which,
 with the bond of the Gospel, that tyeth me *to contend*
 for the faith, I am induced to commend this insuing
 Treatise to the World, and first to you; to whom I
 acknowledge my self and mine to owe very much,
 and to God for you; who I believe will not fail to
 satisfie your laying out, from the least Cup of water,
 to the greatest good you do for his: to whom I com-
 mend you to be kept for ever, being as I am bound to
 be

September 20. 1653.

I first viewed Mr. Biddles
 book about Sept. 3. 1653.

Yours in the service of the Gospel

John Brayne.



SIR,



Provided directed to my hand that Novel piece of yours, Intituled, *The Apostolical and True Opinion concerning the holy Trinity*. In which to the Reader you glory, that you have contested with sundry learned men, and that they all have not been able to produce a satisfactory answer to so much as one Argument. And then in the preface to your faith, you call the truth of God touching three Persons in one God, by the term of *Opinion*; and say that it is as the bottom corrupting all Religion: which in a most blinde way of Nature you seek to demonstrate from the being of Creatures, because *Apostle*, an universal predicated of three, makes three Apostles, if a man will make use of reason in his Religion. By which blinde rule being led, you call it an ignorant refuge of distinguishing the Essence and Persons of God; yea a wretched and an unheard-of distinction in Scripture. But your comparing the way and being of God, with that of man; God a Spirit, and infinite; Man a Creature, finite; were good it had never been heard, arguing thus in your second Article of Faith, from *Phil. 2. 7*.

The Sonne cannot be equal to God; then he must have the same essence in number, or a different one: not the same in number, otherwise it's not equality, but identity; as equality in nature must differ in number, though the same in kinde.

You say in your fourth Article, *The Trinity cannot consist of three Persons in one God, but God himself is one of the three Persons, which is absurd*: and say, *it is not onely the source of almost all the errors among Christians, &c.*

But it will appear, your declining the same doctrine, is the source of mal-

multitudes of errors in your booke, and the overthrow of the faith of many, by your supposed Trinity of one God, one Man, one Angel. But if men observed your reasoning about God, how carnal it is, they would avoid trusting you: *For the natural Man discerneth not the things of God; nor can he.* Never man spake so of God from the Earth, as you have done, confining his being to ours, proving and denying his by ours, who have not seen him, nor known him.

But in opposition to all your reasonings and Sophistry,

1. Consider, God, *Deut. 6. 4.* sayes, *Hear Israel*; preparing the People to attend to what he sayes of himself, against whatever any deceiver of the World should say of him; that men be not deceived by them.

2. He sayes by *Moses*, *Jehovah our Elohims is one Jehovah.* Whence note, (deny it if you can) *Jehovah*, and *Elohims*, are the same: as *Jehovah*, *Ehhad*, one; and as *Elohims*, more then one, yea, or two; because in the plural, not in the dual number.

3. These many, because three *Elohims*, are one *Jehovah*; a word derived from *יהוה* *to be*, and implyes relation to his essence.

4. To say *Jehovah* is one, so one as to deny the *Elohims*, is to deny *Jehovah*; this place of all others discovering God most clear to the people of that State; and proves the Father, Son and Spirit one God to us even in our State.

5. This very text wipes away all the gross and vile aspersions you have asperst the most pure truth of the blessed God with.

2 Scrip. *Gen. 11. אלהים ברא.* *In the beginning Dii creavit, the Gods hath created*; which according to your reasoning is nonsense, which may make you rise and say, How can three be one, or one be three? so how can this be sense? but,

1. In the *Elohim*, a noun plural joyned to a verb singular, is excellently declared the unity of these *Elohims* in essence.

2. For that estate, as equal not in essence onely, but in name and nature, they have one common name of *Elohims*; after in the State of the Gospel set forth by names of the Father, Sonne, and holy Spirit.

3. They are indefinitely said to create, that common name; and not the Father more then the Sonne, or Sonne then the holy Spirit.

4. So that God the Creator of Heaven and Earth, *Acts 17. 24.* is the *Elohims*, and not God the Father onely; which to say is Heresie, as appears by these Scriptures compared; nor is it proper to say *Jehovah* did it, but the *Elohim*, *John 13.*

5. It is not said *Jehovah* as one created, but the *Elohims*, because that the outgoings of God manifested themselves in the creation, as *Elohims*; as Father, Sonne and Spirit in redemption, *Prov. 8. 22.* as the beginning of his way, before his works of old: so that the *Elohims*, or going

ing forth of Jehovah in his Elohims, was the beginning of his way before the Creation, and the Creation made by them.

The third Script. is *Gen. 1. 26.* **וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם** *And the Elohims said, Let us make Adam.*

I remember a conceit of Mr. Biddles on this place, to evade the truth, that by *us* here, God and the Spirit are meant. But the delusion appears.

1. The Elohims are appellatively the same: the Spirit that created was Elohim as well as the Father: whatever they were, they were one and all Elohims.

3. Elohim is of the plural number, not the dual: so that that shift is nothing worth to hide the nakedness of his evasion.

4. They are brought in equally, saying *Let us*; not one saying so above another; not one making himself above another.

5. The Elohims are many in number of the noun, but one in the participle, *Quasi dictus est Dii.*

6. The Elohims, as Elohims, are many: *Let us make.*

To me it seems, in this *Gen. 1. 26.* *Let us make man*, the Father emptieth to the Sonne and the holy Spirit in the work of Creation, as the Sonne and holy Spirit empty themselves to the Father in the work of redemption, though not in that measure and that manner.

As the natural man, so Mr. Biddle (with Nicodemus) cryeth out, *How can these things be?* John 3. 4. But let us consider, God is not a Father to his Sonne, nor the Sonne a Sonne to the Father, as one man to another: the Father begets not, nor is the Sonne begotten in the way of the World. Nature and reason will but produce Atheisme, and fighting God, if called in to consult with in the case: which Mr. Biddle trusts altogether upon, as appears diversly in the things he hath writ.

The fourth Scripture, *Gen. 3. 22.* Jehovah Elohim said, Behold, **הָאָדָם הוּא כֶּאֱחָד מֵאֵמָּנוּ** *the Adam is as one of us*; but read rather thus; *The Adam IS AS HE*: for so Echad or Ehhad signifies as well *As* as *unus*; and the preposition signifies *from* as well as *of*; and it is more agreeable to truth so to read them. *The Adam is become AS HE from us*, viz. the Devil, who by his sinne was gone from God, he having rebelled against God. So man by sinne having the Image of Satan in stead of the Image of God in him, is said to be *the Child of the Devil*, John 8. 44.

1. Jehovah Elohims said, not Jehovah without the Elohims, nor the Elohims without Jehovah.

2. Jehovah in the participle said, speaks as one; the Elohims speaking of themselves, speak as of many, in the pronoun **אֵמָּנוּ**.

3. Now in this is one, yet three; three Elohims, yet one Jehovah. He that denies this, denies Jehovah: he that blasphemeth it, blasphemeth the

the truth: for is not this *from us* applied to Jehovah as well as the Elohim?

4. Now whether in Jehovah be not intended the Essence, as having derivation from the being and nature of God, and in the Elohim the hypostasis in that Essence, let all judge that judge not according to flesh, *John 8. 15.*

Appl. 1. It were not proper for Jehovah, God alone, to equalize himself with, or joyn other in speech to himself, beside those in, or those that are himself, one with him, when he speaks of them and himself as one.

2. Those *us* are indefinitely spoke of, as the Elohim, they being the same one to or in another, and not to be distinguished.

3. Should we read the words *like one of us*, that there is the same likeness in one as in the other, if *Adam* had been like one, he had been like all; which could not be said of Mr. Biddle's Trinity: Christ was not born then; nor like the Spirit; that was an Angel, farre-unlike God; God not being to be compared or joyned in likeness with a created Angel, or being humane and sinful.

The fifth Scripture, *Gen. 11. 7. Go to, נורד let us descend and there confound their language.*

1. He that speaks is Jehovah, *ver. 6.* in which is prevented an objection that Jehovah is God indeed, but the Elohim his Ministers: no, the text saith, *Jehovah said, Let us go downe*; which is the Elohim as understood in Jehovah, and yet Jehovah then said to be descending and changing place.

2. *Ver. 8.* it is said, *Jehovah scattered them*, or the *us*, the Elohim. Thus *Exod. 20. 1, 2. And the Elohim said, I am Jehovah thy Elohim.*

1. The Elohim said, *I* (*note I*) not *we*.

2. *Am Jehovah*: so that the Elohim are Jehovah, three in one.

3. This Jehovah are *thy Elohim* who gave the Law; and so all sins against the Law, are equally done against the holy Spirit, as against the Sonne or Father, the one Jehovah, one three.

4. *There shall not be to thee אלהים אחרים other Elohim before me.* In which Mr. Biddle hath abominably trespassed, setting up another Trinity of his own devising, other Elohim.

1. Blaspheming the Elohim, Jehovah, three one, one three, which he denies, saying it cannot be.

2. Sets up in stead thereof a golden Calf; a God of his own, a false God; a man, an Angel: so Jehovah without Elohim is a false God, and no God. The Elohim gave the Law, *The Elohim spake all these words*: Jehovah is not said to speak them.

The sixth Scripture, *Job 35. 10. And hath not said, where is God my Makers, that giveth Songs in the night?*

Mr. Biddle's confused sense on the words is rare, saying more then one made man, though in different order of causality; But inasmuch as God is said

said to be the makers, it intimates the power of any other person in making man was from God, and so on the matter God was the makers.

In which he allows the Spirit to be a maker, but not a God. But note, the word *הוֹלֵא* as *Pagnin* tells us, is alwaies of the plural number, and not in the singular: and is thus to be read, Where is the *Eloha's* my makers? the makers being *Eloha's*, one equal to the other, to man, his *Eloha's*, his makers, *Gen. 1. 26.*

The seventh Scripture, *Esay 6. 8. I heard the voice of the Lord, saying, Whom shall I send? and who will go for us?*

1. By *us* is clear is meant more then one.
2. By *Adonai* is here meant God, not man; else it should have been *Adoni*, not *Adonai*; but in that it is *Adonai*, *Jehovah* is more clear.
3. But in that *rucho*, his spirit is added, I suppose *Jehovah* is here applied distinctly to the Sonne, and so the Jews did understand it, *Gal. 4. 6.*

1. The Father sending none, specially of himself, but the Sonne; and the Sonne sending others, as here in this place, and *Matth. 28. 19.*

2. Which is cleared more fully, in that the Spirit distinctly is said also to send him, who is also said to send *Barnabas*.

3. *Adonai* is set here, as in places elsewhere, before *Jehovah*; which is not done without a great mystery in the change of order.

4. Christ sending out some Apostles, the Spirit immediately others.

Appli. Let us take heed: for this day this is the misery of this and other Nations, that we worship we know not what; as the Samaritans, *John 4. 22.* But as the Law, so the Gospel speaks of three witnessing in Heaven, and these three are one, *1. John 5. 7.* the Father, Word and Spirit.

2. *Kercherus* in his Concordance of the Old Testament, sayes, that *Elohim* is *Deus*, God in the Trinity of Persons: so that with the aforementioned Scriptures, all the texts have *Jehovah Elohim* in them, translated Lord God, proves same; which in the Old Testament are many hundreds.

1. To conclude with this part; where two or three witnesses are said to suffice for satisfaction in all differences, here are seven in stead of many: which were sufficient, if there were no more, when these and all texts of Scripture have *Jehovah Elohim* in them witness the same; which are many hundreds.

2. The people of God in the State of the Old Testament, and those are of the State of the New, are to be of one lip, that is, ought to speak of God one and the same, in one and the same way, *1. John 3. 7. Act. 24. 14.* we ought to worship, *τῷ πατρὶ ὁμοῦ* our Fathers God, believing all according to the Law and the things written in the Prophets. Noting,

1. God must be so spoke of and be understood in what is written of him in the New Testament, as in the Old, or we worship not (as *Paul* did) the God of his Fathers, who differed not in Law, in Prophets, nor in Gospel: God and the Father in the Gospel, is the same as *Jehovah Elohim*

him under the Law: the Father abiding in the excellent glory, and the Sonne and Spirit said to be come forth from the Father.

2. In this the bottom of Mr. Biddles delusion lyeth, and is thus to be explained and manifested.

1. That the Lord Jesus following the Seventy, *Mark 12. 29.* sayes, *Κύριος* The Lord *Θεός* thy God, is one Lord: where from that *Deut. 4. 6.* Lord is put for *Jehovah*: and so all Scriptures cited out of the Old Testament in the New, Christ and the Apostles following the Seventy, as translated by them.

2. *Κύριος* yet is a Title given the man Christ common to Magistrates, when *Jehovah* was incommunicable to any but the *Elohim*: yea, it is put after God, *1 Cor. 6. 3.* as inferior in dignity to it.

3. *Adonai* and *Jehovah* are both rendered Lord by *Κύριος*, from *Psal. 110. 1.* in *Matth. 22. 24.* The Lord said unto my Lord.

4. *Jehovah* is rendred by *Θεός*, *Psal. 132. 11.* *נִשְׁבַּע יְהוָה*. *Jehovah* hath sworn in truth to David, *Acts 2. 30.* *Ὁν ὅρκον ὁμοσάμενος αὐτῷ* *Θεός* that with an Oath God hath sworn to him, *Rom. 11. 3.* *Θεός* God hath given to them the spirit of stumber, so *Rom. 8. 21.* compared with *Isa. 52. 5.* and in many other places. *Isa. 29. 9.*

5. *Elohim* in the Old Testament signifieth that the Father, Sonne and holy Spirit doth in the New; and exprest in the Plural, as *Deut. 47.*

אֱלֹהִים קְרָבֵינוּ What Nation is there that hath to it the *Elohim* near to them, as *Jehovah* our *Elohim*? *Deut. 5. 26.* for whom of all flesh is there that hath heard the voice *אֱלֹהִים*

of the living *Elohim* out the midst of the fire as we? Where *קוֹל* the voice, is in the singular; the pronouncers, in the plural, as the voice of one, though many, (Mr. Biddle how can this be?) this word *Elohim* is exprest by the word *Θεός* in the singular, as that *Mark 12. 19.* thy *Elohim*, *Deut. 4. 6.* is exprest *Θεός* *ἡμῶν* your God. And so in all places of Scripture else; onely for example one more, *Exod. 3. 14.* The *Elohim* of Abraham, the *Elohim* of Isaac, the *Elohim* of Jacob sent me unto you. *Acts 7. 2.* The *Θεός* God of Abraham, the God of Isaac, &c. Onely one thing observe: in *Exod. Jehovah* the *Elohim* of thy Fathers, the *Elohim* of Abraham, &c. In the Greek in *Acts* it is onely The God of thy Fathers, not the Lord God of thy Fathers, as in *Luke 20. 37.* it is supplied.

1. In which great mystery, note, the cause may be from the straitness of the Greek tongue in the divine way of manifesting God.

2. To shew, that the Jew, as he is not perfect without the Gentile, in what is discovered them in the Hebrew; so nor the Gentile without the Jew, in what is discovered in the Greek. God is never to be known of us, but in the discovery of the *Elohim*; nor in them, but in the discovery of Father, Sonne, and Spirit; they having God in his going forth in the Creation, we in his going forth in redemption.

3. It is clear, that untill we bring in the Gospel *Θεός* who answers to *Jehovah*, *Elohim*, *El*, &c. in the Old Testament, to speak to us of God

God as all they did distinctly of the Jew, we never understand the faith and verity of God, let us glory as much as we can: and who in the world will seal to this truth? El is also rendred by **God**; Heb. 7. 1. Gen. 14. 20.

- 1. By setting down **God**, with the Article **the**.
- 2. Without the Article; in which the Sonne or Spirit, as come forth from God Jehovah, are set out; as Jehovah Zebaoth, the Father, Sonne, Spirit, in the Hebrew, Jerem. 32.
- 3. Sometimes **God** *and* **the Father**; conjunctly for distinction, 1 Pet. 1. 2. distinguishing the Father from the other Elohims.
- 4. Othertimes **God** *and* **the Father** distinguishing Jehovah from the Elohim the Father; and otherwailes Jehovah from Elohim by **the**, as **the God**, Mark 12. 29.
- 5. **Kue** is sometime put before **God**, sometime after.
- 6. Sometimes **the Father** alone, without **God**, Father without God, Joh. 10. 36.

Conclusion 1. If God speak not variously of himself, what need this variety of speech?

- 1. The variety of words in Hebrew comprehended under one in Greek, shews God did variously by that word set forth himself to the World.
- 2. In this is the wisdom of God, that could so by one word set forth so deep and sweet a mystery, as by many: in which God indeed is wonderfully to be wondered at and admired.

Quest. How shall ever any man clear and make plain this wonderful riddle this day to the world?

Resp. The Scriptures will clear all to us.

- 1. That that in the Old Testament is spoken of and applied to the Elohims, and in the New is said of God, understanding the Elohims.
- 2. That in the Old Testament is applyed to Jehovah, and in the New to God, there understand Jehovah.

Observe well Colos. 2. 29. unto the knowledge of God the Father and of the Lord Jesus, distinguish by *and* as well from God as from Christ; but not by the Article **the**, because of the same nature of God, and one with him.

I know no ground to any solid objection in Scripture to this truth, but from Mark 12. 29. Christ said from Deut. 4. 6. The Lord, your God is one Lord, ver. 34. Thou speakest to the truth; for one is **the** God, and there is not another: the Lord Jesus said, One Lord **Kue** the man One God **God**: so that it seems they are one, for he is commended for his answer. But

- 1. He is said to answer *various* understandingly, that is, he understood better then he spoke.
- 2. He understood Christ what he said, saying, he spoke to the truth, or as the truth was, yet he spake not as Jesus spake, who spake as the Spirit spake by Moses, so did not this man.
- 3. Jesus applies the one distinctly to **Kue** or Jehovah, he to **God**, or the Elohim, which was not right in that place, because Jehovah & Elohim

were both in that place expressed as distinct.

Conclusion. In all this, the same Jehovah and the same Elohims speak, and are revealed in the New Testament as in the Old: therefore they speak so, and are to be understood so in the New as in the Old, or he is known of none. But to set forth this by example.

1. When the Scripture speaks of one God by adding *Et* to *Deus*, as *1 Tim.* 2. 5. *Gal.* 3. 20. *Phil.* 2. 13. &c. in all such places you are only warranted to apply it contractively to Jehovah, from *Deut.* 4. 6. It is heresie to say there is one God, that is, the Father only, in which the other Elohims are excluded, *1 Cor.* 8. 6.

2. And the reason why he says one God here, and not one Lord, is, because Christ was now exalted and made Lord, and that title bestowed on him, though inferior to the dominion of Jehovah.

3. Because *Deus* God is applied as the word to expound the Elohims by, it proves, that as the word Elohims under the Law-estate, was common to the Elohims, so *Theos* under the Gospel is that common term properly given to set forth the Father, Sonne and holy Spirit by.

4. Hence *2 Peter* 1. 17. he that is the Christ received from *Dei patris Deus* God the Father, without the Conjunction *et* intervening; here the particular hypostasis of the Father called God is mentioned.

5. So *2 Tim.* 1. 2. *Tit.* 1. 4. *1 Thess.* 1. 1. and not Jehovah, when as in *James* 1. 27. God hath *et* and set between it and Father: Pure Religion and undefiled before God and the Father; then by God is meant Jehovah and the particular Elohims of the Father; therefore exprest, that whereas the Sonne came forth from God, and the Spirit, the Father abode in the blessedness and being of Jehovah without humiliation, *Rom.* 15. 6. and thence distinguished.

6. When the Father is mentioned alone without God the Father, the Elohims is understood, not Jehovah, *John* 10. 30. *I and the Father are one*, which is as that *Deut.* 4. 6. Jehovah thy Elohims are one, *John.* 14. 16. *I will aske the Father*, *John* 8. 18. *The Father sent him*.

7. When it says, *I am the God of thy Fathers*, *Acts* 7. 32. from *Exod.* 3. 6. ye are to understand the Elohims, not Jehovah; nor the Elohims the Father, more then the Sonne or the holy Spirit, *Gen.* 17. 6.

8. From *Acts* 10. 34. and *Rom.* 2. 11. God is said to be no acceptor of persons, which *2 Chron.* 19. 7. is ascribed to Jehovah Elohims, as being essential to God to be just, and proper to all the Elohims in that Essence.

9. When God is simply spoken of, Jehovah is understood, as *Mark* 8. 33. *Thou savorest not the things of God*, *John* 13. 3. *That he came forth from God, and returned to God*, *John* 3. 2. *Luke* 3. 2. *The word of God came to John*, *1 Cor.* 14. 36. *Thus Ezek.* 21. 1. *The word of Jehovah came to Ezekiel*; and *Isa.* 50. 1. *Thus saith Jehovah*.

10. When worship is given to God, *Acts* 18. 7. 13. and 16. 14. it is to be understood Jehovah, *Matth.* 4. 10. *Luke* 4. 8. from *Deut.* 6. 13. *Thou shalt fear Jehovah thy Elohims, and shalt serve him, and swear in his Name*

Name, Deut. 10. 20. *Thou shalt fear Jehovah thy Elohims, &c.* 1 Cor. 14. 25.

11. When ~~God~~ God is set down without an Article as a diminutive, then the Sonne or Spirit which came forth from God, were sent, and were less so then the Father are intended; or the Father, because he alone without the Sonne and holy Spirit is not Jehovah.

12. The Attributes set to God in the New Testament, direct us to whom to apply them, whether to Jehovah, or to the Elohims in general; the Spirit or Adonai in particular, as 1 Tim. 4. 10. God is spoke of as the living God, Matth. 16. 16. 1 Thess. 1. 9. Heb. 9. 14. by looking in to the Old to whom that Title is attributed. Now the living God is attributed to the Elohims, Deut. 5. 26. *who of all flesh that hath heard the voyce of the living Elohims?* and hence as of those Elohims, John 1. 4. the Son or Word is said to have life in himself, John 5. 26. *As the Father hath life in himself, so he hath given to the Sonne, to have life in himself, &c.* In which he emptied himself as Mediator, acknowledging all he had to be from Father or Holy Spirit, he being in his Ministry.

Obj. *Life is said of the Father to be given the Son, therefore he is not equal.*

1. Resp. In Jehovah the Elohims are one, but among the Elohims by consent, as parts and portions are as it were committed to each other, that one thereby may glorifie another: the Father by his part glorifying the Sonne, the Sonne the Father, John 17. 1, 4, 5. and 8. 54. John 16. 4. the Spirit by his portion glorifies the Sonne.

2. These portions are so committed one to other, that one thereby is equal with the other, Phil. 2. 6. *Iow I was equal*, that is, equal in portion to God: hence John 5. 22. *all judgement by the Father is given or committed to the Sonne, by which all men should glorifie the Sonne as they glorifie the Father*; his portion equalizeth him to the Father. Hence also the knowledge of the times and seasons are kept in the Fathers hands, as his part of portion Act. 1. 7. which the Father hath set *ἐν τῇ ἰδίᾳ ἐξουσίᾳ*.

3. The very out-going of Jehovah in himself as a Father, was as a portion in that being to the Elohim the Father in Jehovah: so the Sonne in Jehovah is his portion to be the Sonne, by which he is said to be *ἰσὺς θεῶν*, John 5. 18. but he said God was *ἰσὺς πατέρα* his proper Father; making himself equal to God: so the Jehovah going forth in the Spirit, made the Spirits portion equal with God.

Note, that is that Divine Glory, Honour, and worship *θεῶν* to Jehovah came to be given and distributed to the Father, Soe, and Spirit, thus gone forth in God, as to be called God, be God, and worshipped.

4. This is cleared from the use of the word *ἰσὺς* Matth. 20. 12. *These last have wrought but one hour, and thou hast made them equal with us*, that is, not in proportion, as Mr. Biddle dreams, but in proportion; one having as much as another, viz. a penny: so also Luke 6. 34. Acts 11. 17.

5. So that the Father having the knowledge of the times, which the Sonne hath not, makes not the Father greater then the Sonne; nor the Sonnes having all judgement, makes not him greater then the Father: they

they having that in themselves makes an equality among them, as Elohim, and one as Jehovah: all are Jehovahs, committed to the Elohim.

6. In God is no form or proportion of parts, therefore equality cannot be attributed to God in such a way as that, the sense in that kinde would prove meerly carnal.

The portions of the Elohim in Jehovah to our understandings is exprest, *Prov* 8.12. Wisdom, Prudence and Knowledge, which *ver.* 22. Jehovah possesse before his works.

There is one notable place to object from, *1 Cor.* 8. 6.

Resp. *1 Cor.* 8. 4. He saith in opposition to Idols who are nothing, that there is no God other then one in the World, which is spoke of the World Estate, signifying Jehovah.

Ver. 6. In the Church Estate to the Saints, is but the one God to them is a Father, Jehovah discovering himself in the Gospel in the Father the Elohim in the excellent Majesty, which the World knows not; in which the Church outstript the World in divine manifestations of God, called a knowing God as revealed by the Son, or in his Son as a Father, it being revealed in the Gospel-state onely.

And the words to be read thus, *ver.* 6. But the one God to us is a Father, disjoyning Gods being as Jehovah to the World onely, but gone forth in himself a Father to the Church, revealed in the Gospel by his Sonne. *Am' v'm' eis Sids o' am'p.* Now whereas the Translators place the Verb Substantive as understood before *eis*, laying, But to us is one God the Father, it ought to be placed between *Sids* & *am'p*, God and the Father: but to us the one God is a Father.

1 Of they make the God in the world, and the Church two.

2 By this distinction God is distinguished according to the distinctive *am'*, but not in his Essence, but Gospel-manifestation of himself to believers, as a Father in the Son, more pretious then as a Creator.

Joh. 10. 34, 35. Is it not written in your Law, I have said ye are Gods? If he have called them Gods to whom the word of God came, and the Scripture cannot be dissolved, &c.

1 *Θεοι* Gods here answers to Elohim, *Psal* 82. 6. and proves the word from *Θεοι* Gods, to be of the plural number.

2 The *Psal.* *ver.* 1. proves it so concern Judges, judging by Gods Word, and not God to be worshipped, but men honoured of God.

3 Called Gods, because intrusted with that act was proper to God, as his vicegerents in judging, justifying, condemning, and sentencing to death: and yet such but *nomine*, *non re*.

4 These, because instituted of God, are called Gods: when other Judges ruling by other Laws, are called *לורד* Lords, and *עבד* opposed to Elohim, *Esa.* 26. 13. because they sat not as the Elohim in the seat of God as Gods, which is the highest of all honour.

As for *1 Cor.* 4. 5. the many Gods in Heaven, as Sun, Moon, Stars; and the Lords, Saturn, Mars, Venus, Mercury. Many Gods in earth,

Rom.

Rom. I. 23. worshipping forms of men, of fowls, of four-footed beasts, and creeping things; as appears by what the Apostle hinted at *ver. 4.* where he saith, that *an Idol is nothing in the world*: so that Idols are in this text clearly opposed to the true God.

Quest. *If in portion the Son be equal with God, Phil. 2. 7. how comes he to be less then the Father, the Father greater then he? which must be said of his divine nature, as he was the Son, in relation to God his Father, Joh. 14. 28. when again he saith, The Father and I are one.*

Resp. 1. In the beginning of the way of God, *viz.* his going forth in himself, *viz.* Jehovah in the Elohim, Father, Son, and Spirit, were one and equal, as in the uncreated being of God.

2. But in the goings forth of God, came to be inequality between the Father that never came forth, and the Son which came forth from God, *Joh. 13. 3. Joh. 16. 27, 30.*

And the Spirit which cometh forth from the Father, *Joh. 15. 26. and 14. 26.*

3. This going forth from God is a ceasing, as it were, the use of, and enjoyment in it self, the enjoyments of its portions as God for a time, as it were setting themselves apart from it, called an emptying himself, *Phil. 2. 7.* that he might become a servant.

4. He came into the world, *Joh. 16. 28.* that is, into the state of creatures in man: to clear which glorious mystery of God, no Scripture hath that fulness in it, that *Phil. 2. 6, 7, 8.* hath in it, which is much abused, and mis-understood of men. I shall therefore the more fully speak thereunto. And the rather, because as the Son was sent, the Spirit was sent: as the Son came forth from the Father, the Spirit did: as the Son took on him the form of a servant, so the Spirit in becoming the advocate of God select: whence this text, clearing the equality in the estate of the Sons inequality with God, proves the Spirits also, and stops the mouth of adversaries and blasphemers: proving that that was to be done in the Son of God, and yet not destroy his divinity or equality in being, which may also be done in the holy Spirit, and not destroy his divinity or equality in being to God.

The first and main objection is from *ver. 5.* where it is said, *Let the same mind be in you, which was also in Christ Jesus:* and *1 Tim. 2. 5.* makes appear, what was spoken of Jesus Christ, was spoken of man, and not God.

Resp. By Jesus Christ is meant sometimes, not the humane nature, or the Son of man, but the Son of God also, and indeed, as Christ when he asked the Disciple Peter, had this confession, *Mat. 16. 16. Thou art Christ the Son of the living God.* The one is not a foundation to build the Church on, to stand by without the other. Whatever Mr. Biddle dreams of, his doctrine will come to nothing: for he that in Scripture is the Son of man, is called the Son of God also.

Both are intentionally spoke of, though the Son of God is not mentioned: for the doctrine of the Apostle being to teach men from what in Christ

Christ was to be imitated, that is, his humility; but as God they could not empty themselves by becoming servants, because not equal with God. I shall divide the truth, it dividing it self,

1. Into what was said of, and was done in the divine nature or being, as Son of God.

2. Into what was done in the humane nature, as Son of man.

That was said of, and done in the humane nature of the Son, is laid down, *Eph. 2. 6, 7.*

who being in the form of God, thought it no robbery to be equal with God. But he emptied himself, taking the form of a servant.

1. The form of God, is the essence of God; God being incapable of any other form, because immaterial; in which form the Son of God subsists, even as the Father and Spirit subsist, viz. the Elohims in Jehovah: so that his equality is not in the form; therein is a oneness, the Elohims are one Jehovah, *Deut. 4. 6.*

2. Nothing can be in the form of God, and not be God, as here *ὑποχῶν*, which signifies a subsisting, or real being in that form, as the being of man is in his material and immaterial formes of body, Soul and Spirit; so that that which is the form and being of God, is the form and being of the Son, who is God, as the Naturalists say, *forma dat esse subjecto*, so the form of God here, is the being of God.

3. To understand the being in the form of God, to be his exercise of divine power in working miracles, as if God himself had been on earth, is a corrupting the text: for the exercise of the divine power is not the form of God, nor God; much less a being in that form: it's a manifestation of God, but not a form of God.

4. Thus his being in that form, made him equal to God; by God here in especial manner, the hypostasis of the Father being meant; because that abode in the increated estate and form of God, and came not forth into the world, as the Son and Spirit did.

1. Not being in that form, so the Father, God, and Son are one.

2. But his part in and of that form, was equal with the Fathers.

3. The glory given to him as Elohim in all service, sacrifices, worship from men is equal, as in all the Levitical dispensations Jehovah hath the Elohims usually added by an indefinite term, or common words, shewing one had no more glory added to it, then the other in all their services, because done to them in Jehovah.

4. This his being in the form of God, kept him (in all his equalizing himself to God) free from robbery, that is, from any unjust violence offered to God in his glory or honor, by taking divine glory and honor to himself equally with God from man or Angel, being equal with God, that is, the Father, in giving to, and doing good for them, and in giving being to them.

Note, we have stated the true nature and excellency of his being in himself by the disjunctive *ἀλλ'* whence he shews,

1. How this admirable or wonderful being in the form of God, prepared

1. Shewing, though he were himself still, that is, in the form of God, God, he and the Father are one.

1. Shewing, though he were himself still, that is, in the form of God, God, he and the Father are one.

3. He emptied himself : the Father emptied him not, nor any other.

3. He emptied himself : the Father emptied him not, nor any other.

5. This emptying himself did but prepare a way for him to take upon him the form of a servant, which he could not have done, had he not emptied himself first; such was his form, his being, and equality with God, that it could not stand with his state to be in any thing inferior to him: in which his divinity was not idle, as Mr. Biddle objects,

1. The form of a servant is the becomming of one man bound to serve another, and to be at his disposing, as to his Lord; in which he is a servant; and he that he is bound to, is become a Lord or Master; and is the state of bondage, which was said of Christ, *Gal. 4. 4.* in that the Son made of a woman, was made under the Law; and so nothing differs from a servant, though Lord of all.

3. Hence he spake nothing, but what he heard; what he did, he did as his Masters work he gave him to do, and not as his own: in which he was less then the Father, *John 14. 28.*

5. If this had been spoke of man Christ, it had been no more but his duty; nay it had been its honor to be a servant to God, as it is to all Angels and other creatures.

6. All this was done in the divine nature, before he assumed the humane nature : all which comes in the following words to be distinctly spoken of.

Ver. 8. And in habit being found as man, he humbled himself, and became obedient to death, the death of the Cross. In which is that was done in this humane nature.

1. *ἡμῶν*, which was the outside appearance of Jesus Christ ; he was as man subject to death, hunger, weariness, scorn, reproach, and shame, as other men, being man of the virgin.

2. In his *outside form or fashion he is as a man*, *ὡς ἀνθρώπος*. *ὡς* here distinguisheth him from the common state of men, born in sin; and again, because not begot by man, but made by the holy Spirit.

3. *ὡς* (as) a man, sometimes may be used to prove the reality of his being man as man is, or as other men are.

4. He was found in scheme or figure : a term proper to a body, as man : that is, men saw God in man ; which they the Jews long looked for, and now found him in figure as man. *Joh. 1. 46*. Philip tells Nathanael, *We have found him whom Moses wrote of in the law, and the prophets.*

5. He humbled himself in the humane figure, or submitted himself, being made obedient to death, the death of the cross.

1. He submitted himself to death. *Joh. 10. 18*. *No man taketh my soul from me ; but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This command I received from my Father.*

2. He was obedient : the Father commanding him to do it, did it, though he could avoid it.

3. He humbled himself in it, because he had not sinned ; and death is the wages of sin onely : so that he that hath no sin, ought not to die.

4. He was obedient to the death of the cross, because that death of all other was an accursed death. *Gal. 3. 13*.

Now from these, that I may stop the mouth of the adversary and the gainsayer,

1. He, in that he was equal with God, and as God, to be a servant, of the Divine nature it's said *ἐκένωσεν*, he emptied himself. Therefore,

2. He as man *ἐταπείνωσεν*, he humbled himself to death.

1. This he as God was *ἐν μορφῇ Θεοῦ*, in the form of God.

2. As man, he was *ἡμῶν ἀνθρώπος*, in figure man, as man.

3. *Ευρέθεῖς*, he is found in form as man.

2. *Ἰσθῆς*, he is existing or being in the form of God.

1. As God, he took on him the form of a servant, having emptied himself to do it, that he might become so.

2. As man, he became obedient to the death, the death of the cross.

conclusion. What is said of the Divine nature, cannot be applied to men or angels.

2. What is said of the Humane, cannot be applied to the Divine.

3. Hence it is said, *Therefore God, Jehovah, not the Father alone, hath exalted him*, the man that humbled himself to death, the death of the cross ; and he hath the name, that is, the Sovereignty as Lord in the Church.

4. In this exaltation of the man Jesus, the Son of God had no hand, because he emptied himself, that is, in this work he ceased to act as *Elohim*, though in Jehovah, because united to himself ; it being the work of the Father and Spirit herein to glorify the Son, and not the Son to glorify himself, *John 17. 1.*

Joh.

Joh. 8. 54. *If I glorifie my self, my glory is nothing : it is the Father that glorifieth me, whom ye say is your God.*

Sayes Mr. Biddle, *Was his divine nature idle that time ?*

Resp. No, it was then emptying it self ; a work hard for man to do. What then think you ? Is this to be looked on as done in God ? a work the world will say is not to be done of him is God, and be God : *John 5. 17. The Father works, and I work :* the Son in the work of Redemption, works a distinct work from the Fathers, when in the Creation they wrought together.

6. This example was manifest, as Mr. Biddle would have it, before he was commanded, sent, and did the works he did in the name of him that sent him, and not in his own name.

But to clear this point more fully,

John 16. 27. The Father himself loveth you, because ye have loved me, and have believed that I came forth from God. Here the Father is the Elohim, God Jehovah, whence they believed that the Son came from.

2. Ver. 28. *I came forth from the Father, and came into the world.*

Note, He is said to come forth from Jehovah, and from the Father, as two things intended by the holy Spirit.

1. In which was indeed his emptying himself.

2. Had he abode with Jehovah, as the Father did, he could not have been emptied.

3. Had he abode with the Father, as he was with the Father, he could not have been a servant ; it being that state that is opposed to the state of Sons, and condition of Sonship, *John 17. 5.*

4. He came forth, therefore Jehovah and the Father were not prejudiced by his so coming forth, and by his serving : no, he glorified him.

5. His coming forth from God, proves he was in God, and God, as Jehovah is God ; again, he came forth from the Father, who was so in God and with God, as the Father was, *John 1. 1, 2.*

6. Hence the coming forth from God, is the signifying of his emanation to be from an uncreated estate and being, and that this very uncreated estate and being, came into the world as into a state or being contrary to that he came from, being a created estate, which comprehends Angels and all creatures contained in Heaven, as well as the Earth, being part of the World.

7. This word *world* in special respects the manhood of Christ, which indeed is the Microcosme, or the Worlds Representative, having in it self, in its Spirit, an off-spring of God, and in the body a being of earth, joyned in one.

8. In this coming forth from God and from the Father, he made himself less then the Father, who came not forth from God.

9. No creature ever is said to come forth from God Jehovah, nor none but the Elohim, the Father, Son, and Spirit, are ever said to be in him. So now the Elohim is said so to be in him, as to be him, and he to be them : the Creatures are said to be God, as *contentum in continenti* ; but not in

his being so, as that himself cannot be without them: nor are the most glorious Creatures ever said in their very being to come forth from God.

10. In that he came into the World or Man, he yet made himself more inferior to the Father: *John 18.37.* he is spoke of as *man-born*, and as *God*, by his coming into the world to witness to the truth.

Conclusion: he in man, is the same he that came forth from God and the Father into the World.

2. He is spoken of distinctly from God and the Father, in his coming forth from him, as from man, in his coming into the world. *Isaiah 9.6.* In the child born is the humanity; in the Son given, the divinity set forth of the Son, *John 3.16.*

The third Testimony by which, as by threewitnesses, this truth is fully confirmed.

Heb. 2.6. He took not on him ought of Angels, but he took the seed of Abraham. In which is signified,

1. That he that took the seed of Abraham, was able to have took the nature of Angels on him, had it been his will and pleasure.

2. Had he took the nature of Angels to him, it had been inferior to him that took it, as the nature of man he took was to him.

The Taker, and that he took to himself, was not the same nature: he that took was greater than that was taken by him.

4. This is the ground why the Scripture useth that expression in many places, *Of whom Christ according to the flesh came*, *Rom. 9.1.* signifying Christ had another way of coming, then that according to the flesh, which was his coming forth from God: according to the flesh, man; according to his coming forth from God, he was God.

And here I cannot pass by Mr. Biddles paradoxical exposition, made on *Rom. 1.3,4.* compare *Heb. 9.14.* *Who through the eternal Spirit offered himself without spot to God*: which he compares with the spirit of holiness, and indeed are one, but not as he makes them; who by the eternal Spirit understands not the Spirit God, but the body of Christ made a spirit.

1. The whole Scriptures say not, that the Body of Christ risen, or any other, is made a spirit, but a spiritual body concreate, not a spirit, *1 Cor. 15.44.* which is done, in that mortal shall put on immortality, corruptible incorruption.

2. He offered himself to God: which sure, if Mr. Biddle dreams not himself, was his Body, Soul, and Spirit, all according to the flesh, by an eternal spirit; which was not by himself, but by the Spirit as distinct from himself, man which was offered up.

3. By this spirit of holiness, or divine being, he was declared to be the Son of God to Thomas, who seeing him was dead, risen again; saw that he was thereby declared to be the Son of God in power, *John 20.28.* death not being able to hold him, because stronger then it.

4. This spirit was the divine nature or being in Christ, and therefore not called the holy Spirit, of which he saith, *John 2.19.* *Destroy this Temple, and in three dayes I will raise it*: it is not said the holy Spi-

Spirit, or the Father, or God will raise it; but, I will raise it. And that these words made *Thomas* call him Lord and God, appears from *ver. 22.* therefore when he was risen from the dead, his Disciples remembered that he said this unto them; and they believed the Scripture, and the word that Jesus had spoken; who looked on him, as raising himself. And thus the high Priests and Pharisees, *Mat. 27. 63.* *This deceiver said whilst he was yet living, After three dayes ἐγείψω I will raise it again:* and then *ver. 64.* *and his disciples steal him away, and say, ἐγέρθη he is risen from the dead:* and *John 10. 18.* he saith, *I have power to lay down my life, and I have power to take it again.* Now in that he saith, *No man taketh my soul from me,* shews the reason why the humanity cries out to the divinity, *My God my God why hast thou forsaken me?* in that he left it to death: which whilst it supported it, it could not die, nor be overcome of death.

This is notably illustrated in the healing the woman diseased with the bloody Issue; who being secretly healed, Christ said, *That he found vertue went forth from him:* which proves, that Christ was very sensible of the going forth of vertue, and the desisting of vertue, in it self, *Luke 8. 46.* how sensible must it then be, when life must be laid down and given up by it self to death?

Mat. 27. 46. Hence in the Greek it is, *Θεὸς μου, Θεὸς μου, Eli,* not *Jehovah* nor *Elohim*, without an Article signifying a diminutive, and proper to God; as *came out from God*, properly owned of the humanity as its God; who by its withdrawing vertue from him, felt himself weakened, and given up thereby to death: compare *Acts 3. 24.* and *4. 10.* and it proves Jesus to be God, ὁ Θεός.

Quest. *How came this divine nature into the humane?*

Resp. In the holy Spirits making him according to the flesh: the Son is foretold, *Psalms 72. 6.* prophetically, *to come down like rain into a fleece of wool;* which was done in his being in the womb of the Virgin.

I come now to speak of that Mr. *Biddle* calls the third person of the holy Trinity, viz. the holy Spirit, which he sometimes takes to be that Spirit in Scripture, which is onely called the Spirit, and not the holy Spirit, which distinguisheth them clearly thereby; it being no other then the humane spirit of the Lord Jesus Christ.

But that the Spirit the holy, or the holy Spirit is of the *Elohim*, and in *Jehovah*, and so indeed of the Trinity, being one, of one and the same nature, having one and the same name with the Father and Son, appears:

1. *Elohim* is of the plural number, not dual; and so more then two are meant thereby.

2. And no more then three, because the old and new Testaments onely speak of three as one in *Jehovah*: of the Father abiding in the excellent glory, and the Son and the holy Spirit coming forth from thence, and no more, *1 John 5. 7.*

3. So that to preach from the Gospel a Trinity consisting of a divine and infinite being, and of a Man-God, and an Angelical created

created spirit, is a thing forbidden of God, *Exod. 20. 2. Thou shalt have no other Elohims before me*: that is, no other but those that are in the one Jehovah; which these are not, being indeed feigned things and false, not in Jehovah, nor Jehovah; he himself says the contrary of them. And in this Scripture, that Elohims in Jehovah are more then two, is clear; and that to render Elohims by God; as now taken, is not according to God.

And as for that supposed distinction of *the Spirit of God*, and so he is thereby distinguished from God, it is no more truth, then if a man should say, that the Scripture speaking of the spirit of man, hath thereby distinguished it from man; when man is not nor can be man without his spirit: so nor is the true God God to any without his spirit, *1 Cor. 2. 11.* As for the Spirit's not staying within God, as mans within him, it is to shew the infinite being of the Spirit, whose abode and being in God, is not as mans spirit in his minde, as confined to a place in God.

The Son, in coming out from God, the uncreated and incommunicable state of the Elohims in Jehovah, came into the world, uniting himself to the man Christ Jesus, or to the created being of man, in which he came into the world: but as for the Spirit, he came forth from the Father, in the uncreated and incommunicable state of Elohims, *Joh. 16. 27, 28.* and as the Son is distinctly said to come forth from the Father, *Joh. 15. 26.* But he is not said to come forth from God as the Son is, nor to come into the world, that is, that he is become one with any created substance. Hence it was the *form* of a dove, not a dove, he was said to descend in; it being given for a signe to reveal Christ by, that the Spirit must visibly descend on one man amongst many, so that it may from all other set him out to *John* to know him by. And then it must come from heaven, lest men should take the likeness of the dove to be an ordinary dove indeed; who is no more confined to heaven, then Jehovah is: where Jehovah is, his Spirit is as he is.

The end being this, as *Joh. 1. 32, 33.* how vain is it to argue, That the Spirit goeth from one place to another, and is not infinite, and cannot be God? I hope Mr. *Biddle* will not say that the holy Spirit of God was confined to that dove-like shape: if not, what is all that he hath asserted therein? When Jehovah Elohims are said to descend, *Gen. 11. 7.* do they therefore go from one place to another in their essence?

Again, the Spirit of God is not said to come into the world, as the Son is said; he being not joyned to any nature created, as angels, or men; much less may he be said to be a creature, or a part of the world, as all creatures are whatever.

The very expression of God, (*Joel 3. 1. Acts 2. 17.*) *It shall come to pass, says Jehovah, in the last days I will pour out of my Spirit on all flesh*, proves that what is said of it, is not said of any Angel or other created Spirit, it being not in their nature or being to be so poured out; who in us is still the Spirit of God distinct from our spirits.

As for Mr. *Biddle's* saying he was sent by a man, he must first prove Jesus Christ the Son of God is meer man; which is *petitio principii*; and then that he is less then the man Christ. And

And to be sent to see them : in which, as the Son, he humbled himself, and was less than the Father; & less than the Son, who sent him, *Joh. 14. 26.*

And then he heard from him as man, when the Word indeed says, *He shall take of mine, but not, He shall hear of me, Joh. 16. 14.* and in vers. 13. *what he shall hear, that he shall speak* : it is not said, *what he shall hear of me* ; in which there is theft from the Spirit. This hearing of the Spirit is not a hearing of creatures in the way of man, though our hearing helps to demonstrate it symbolically.

My purpose is to be brief herein : consider well, I pray. *2 Cor. 2. 3.* the *Corinthians* are an epistle of Christ, written not with ink, but with the Spirit of the living God ; of which Spirit they were Ministers, and by which they were quickened, vers. 6. Vers. 8. their Ministry is called the *ministry of the Spirit*, that reveals truth, teacheth, leadeth, sanctifieth, comforteth, assisteth, and helpeth infirmities ; in a word, helps to profit by preaching, and assists in prayer to Jehovah.

Now lest this Spirit should be thought to be the humane spirit of Christ, as in many places of Scripture ; or a created spirit ; vers. 17. *The Lord is the Spirit.* By *Kύριος* in the New Testament is meant either Jehovah, or Christ ; but it appears that by the *Lord* here is meant Jehovah, who is that Spirit called *The Spirit of the living God*, vers. 3. and that ministrerth, vers. 8. and therefore concludes, *where the Spirit of Jehovah is, there is liberty.*

Vers. 8. he clears this, saying ; *we all with open face beholding the glory of the Lord, are changed from (or, changed into) the same image, from glory to glory, even as of Kύριος καὶ θεοῦ, the Lord the Spirit.*

1. See vers. 3. the Epistle is Christ's, written with the Spirit of the living God : on which is the rise of the Apostles speech ; and the *Lord Christ* and the *Lord the Spirit* distinguished.

2. So here is the Lord Christ in the 18 verse, into whose image men are changed as distinct, and admits not place for his Spirit of holiness, and everlasting Spirit.

3. The Lord the Spirit, that is, Jehovah the holy Spirit, of whom this change is thus made in men, as the efficient cause thereof.

4. Vers. 8. The means how it's effected ; and that is by the ministry of the Spirit. In which we may see, that the holy Spirit of God is the Lord Jehovah, though in his ministry ; and though not called the *holy Spirit*, yet the *Spirit of God* ; which Mr. Biddle distinguisheth from God. Who yet humbled himself, not onely in beholding things above, but in beholding things on earth, so as to come forth from the Father to see them. *Joh. 14. 26.*

And *Joh. 16. 13.* he speaks not of his own, but what he hears. He glorifies Jesus Christ the Son of God, to man, *Joh. 16. 14.*

In a word, he is sent to carry on the work of God in saving man. The Father had begun, the Son had furthered, and now he comes to finish it, ministering life and power to the means appointed by the Lord Jesus to be used in the revealing the Lord therein in power, which is called (*2 Cor. 3. 8.*) the *ministry of the Spirit.*

All

All which undertakings of the Spirit, do not destroy his Deity, nor being, no more then that of the Sons undertaking for man: nor is there apparent in what he doth to destroy it, as in what the Son did, who came out from God, and from the Father, into the world; when it is not said so of the Spirit, who, though he ministreth, is Jehovah the Spirit.

Object. *But (says Mr. Biddle). There is but one Lord, therefore the Lord the Spirit is the Lord Jesus.*

Resp. There is indeed, by way of eminencie, but one man made Lord, of God, that is Jesus Christ.

2. This denies not Jehovah to be Lord, and so not the Lord the Spirit, who made Jesus Lord and Christ.

I remember Mr. Biddle makes use of *Joh. 17. 3. This is eternal life, that they may know thee the only true God, and Jesus Christ, whom thou hast sent.* Now, says he, here is no mention of the Spirit to be God, nor of the knowledge of him to be eternal life.

Resp. 1. By *God* is meant here Jehovah, Father, Son, and Spirit.

2. It is but onely Jesus Christ intended, as distinct from the Son, spoke distinctly of, vers. 1. & 2.

3. But if any plead the Son was sent, and intended here; yet the Spirit is not excluded from Jehovah, who came not forth from God, though from the Father and the Son, because as yet not distinctly sent forth, the Spirit not coming forth until Christ was ascended, *Joh. 16. 7. and 7. 39.*

4. But, say they, this was spoken to the Father onely, as the onely true God. True, not excluding the Spirit and Son: onely this, he abode in the excellent glory; the Son came forth, and the Spirit was to come forth.

5. By *Father* is not simply meant that hypostasis in Jehovah called the Father, but Jehovah, that Elohim begetting the Son: nor the Son that hypostasis of the Son the Elohim, but the Son Jehovah is begotten in Jehovah the Father, yet all one Jehovah, in which the Father and Son are one; and the Father in the Son, and the Son in the Father. *Joh. 14. 11. Joh. 10. 30.*

6. To know the Father to be an Elohim in Jehovah, is to know him to be the onely true God, as Jehovah: and to know the Son and Spirit to be Elohim in Jehovah, is to know them to be the onely true Jehovah. And this is no Barbarism: for, *Gen. 19. 23. And Jehovah made fire and brimstone rain on Sodom and Gomorrah from Jehovah:* that is, Jehovah the Son, from Jehovah the Father; yet these are not two Jehovahs.

7. He speaking to the Elohim the Father, that he is the onely true Jehovah, doth not deny the Spirit the Elohim Jehovah to be so also, because he speaks not of him: who knows one, knows the other, as Christ, *Joh. 14. 9.*

8. It was the operation or ministry of the Elohim the Spirit, to give the knowledge of the Father, and whom he had sent, Jesus Christ: and so he is implied, as well as Father, and Son Jesus Christ.

But to take away offence from the world, the Spirit the Elohim was sent, and came; and coming, came to minister, as appears by his title and description of Advocate; ὁ Παράκλητος, 1. As

1. His coming forth from the Father, his sending, his title, signify an inferiority in him, assumed by him, in relation to him that sent him, and in relation to us to whom he is sent, being so far below him.

2. As he is Παράκλητος, he is our minister, and his acts as such are acts of ministry, called διακονία τοῦ πνεύματος, the ministry of the Spirit; in which he emptied himself, that he might fill the Saints.

3. Whatever acts of ministry he doth in the Saints, as his making intercession for the Saints with sighs, &c. they are acts of the Spirit as come forth from God, as the ministry of the Spirit.

4. He came, and was sent of God therefore, as the end of his coming.

Object. *This is said of the Son indeed: how can ye prove it of the holy Spirit?*

Resp. The Son and Spirit, Elohims in Jehovah, are one Jehovah; so that one is equal with the other therein as God: so that what is humiliation in one, must be humiliation in the other.

Yea, the Spirit is the Spirit of the Son. The Son, if he be humbled and emptied, coming from God, so is the Spirit so also, in being sent.

Again, his taking of Christs, and shewing it the believers, is his ministry: so that to deny the Spirit to be God, and yet to minister, is to destroy the glory of the ministry: for, the ministry of the Spirit is said to be ἐν δόξῃ, in glory, yea exceeding glory, 2 Cor. 3. 8, 10.

Now flesh reasons, *How can God be God, and a minister?* Why he emptied himself. *O how can that be?* Yea, he took on him the form of a servant, and ministered to man, in prayer, sighs, groans, words, tears, sense, faith, assurance. Now, with Nicodemus, the natural man cryeth, *How can these things be?* Joh. 3. 4. The Word says it; blessed art thou that believest: if not, the Word preached will not profit, because not mix'd with faith in him that hears it. Heb. 4. 1.

Object. *O but how can he be God then?*

Resp. 1. The form of a servant destroys not the being of the Son.

2. He took it on him: so that he was that after he took it, as he was before. Matth. 3. 17.

3. He was not made, or formed, or emptied by any but himself. Now Reason in all, carries men to preservation of themselves in their being.

4. The Father still acknowledged the Son, in form of a servant, to be his son, Matth. 3. 17. and the holy Spirit still to be the spirit of God, though come out from God, and administering to the Saints.

6. Such is the ministry of the Spirit, that nothing of any is accepted in any, but what the Spirit brings forth, Gal. 5. 22. or rather, Rom. 14. 17.

1. If I pray, the Spirit makes intercession, Rom. 8. 26, 27.

2. If I profess Jesus, it is not accepted, without it be done by the holy Spirit, 1 Cor. 12. 3.

3. If I offer up any thing to God, the Lord looks on the minde of the Spirit, as being approved of by him onely, Rom. 8. 27.

4. Hence, *If I sing, I will sing with the Spirit; if I pray, I will pray with the Spirit.* 1 Cor. 14. 15.

1. Lastly, the Spirit sent out to minister, stirs up the heart of man to
D God:

God: to which ministry God onely casts his eye, and knows the minde of the Spirit, approves of it, as distinct from the creatures, not his own.

2. The minde of the Spirit, as a minister, is to glorifie God and the Father, and the Son Jesus Christ, to the creature he is sent: and thus, as emptied of it self, and a servant to Father and Son, he exalts them to the creature. Which minde of the Spirit is heeded of Jehovah in prayer, &c.

3. He doth it as a minister, not as Jehovah, in this state of his emission, as the Son did: for, he speaketh not of himself, but what he heareth: in which he is in form of a servant alio.

As for the puzzling Argument of *Philo* to *Justin*, from *Acts* 10.38. viz, *If Christ were Creator, what need the Spirit be given to him to work miracles by?*

Resp. 1. *Justin*, and so *Mr. Biddle's* other Authors, held Jesus to be the Son of God, & the Creator; though as man inferior to God; yea, as Lord.

2. The Son emptied himself; therefore the Father and Spirit must fill him, and fit him to do what he was to do in his ministry as a servant; who otherwise could do all things of himself, in heaven and earth, according to his will. In which he glorified the Father and Spirit, who again, after that ministry, glorified him to the world. And so the Spirit also he emptied himself, when, being sent, he spake nothing but what he heard: and then, that he took of Christs, and shewed the disciples.

3. Yet that the Spirit was not inferiour to the man Christ the Mediator, appears in this, in that he saith, *Joh. 14.16. I will pray the Father, and he shall give you another Comforter: when as God indeed he saith, (Joh. 16.7) I will send him to you.*

1. Now as the Elohim was a common word to the hypostasis in Jehovah, not one distinguished from another: so *Θεός*; God the Father is called God the Father: *Gal. 1.3. Grace and peace be with you, from God the Father.*

2. The Son is called *Θεός*; God, *Heb. 1.8. To the Son he saith, Thy throne, O God, is for ever and ever.* The throne of God is the essence Jehovah, in which the Elohims are in their majestie.

As for *Rev. 4.3.* the throne is set in the Church, when he that sitteth is said to be like a Jasper and Sardine stone, and a rain-bowe circling the throne in shew like a Smaragdine.

The Jasper is green, signifying the state of the Father, who abode in the excellent glory. The Sardin is of fleshie colour, signifying the Sons assuming humane nature. The Smaragdine is also green, and shews the Spirit never assumed any created nature, came not into the world, as the Son did.

Who as a rain-bowe runs round the throne, Jehovah being a spirit, *Joh. 4.24.* and the Spirit called *The holy Spirit*, and *The Spirit of the Father*, and *The Spirit of the Son*. *Matth. 10.20. Gal. 4.6. Mark 13.11. and The Spirit of the Lord Jehovah. Luke 4.18. Isai. 61.1.*

That these three are intended, *vers. 2.* is set down, in *Holy, holy, holy*, as alluding to Father, Son, and Spirit, as appears plainly, in saying *Κύριε Θεός*; that is, Jehovah Elohim, *Πατήρ υἱὸς Ἅγιος*, which word doth specific

Θεός

Θεός to be alluded to Elohims, because (Gen. 1. 1.) *In the beginning the Elohim create the heaven and the earth.*

Again, it is clearly exprest, that glory, honour, and praise is given to him, that is, the Elohim, the Father, Son, and Spirit equally.

1. And the Son sits with the Father in his throne, *Rev. 3. 21.* which he doth not, if not set out in the Sardine appearance the Lamb is dead.

2. Several appearances are not properly applied to the blessed being of God, who is without shadow of change; but as they serve to set out the Elohim in God.

3. As for the Lamb, *Rev. 5. 6.* he is as slain in the throne, that is, he is as dead to, and not capable of the glory proper to the Divine being of Jehovah Elohim.

And as for the Holy Spirit, it is called God, *Acts 5. 3, 4.* as I have cleared in my exposition on that place, *Phil. 3. 3.* *For we are the circumcision, οἱ πνεύματι Θεῷ λατρεύοντες, those that worship the Spirit God.* It is not ἐν πνεύματι, as *Rom. 1. 9.* And those taught of the Spirit are said to be Θεοδιδασκῶται, taught of God.

And because the variety of Gods speech by Θεός God may more clearly appear, I conceive it necessary to instance the same more largely.

1. *1 Pet. 1. 1, 2.* is exprest Θεὸς Πατὴρ, God the Father; which is that which is called the first person in the Trinity. *2 Cor. 1. 2.*

2. *Jam. 1. 27.* *Pure religion and undefiled παρὰ τοῦ Θεοῦ καὶ Πατρὸς.* here καὶ and distinguisheth between Jehovah, God, in which Son and Spirit gone forth; and the Father, abiding in Jehovah.

Col. 3. 17. proves the distinction more clearly: *whatever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God, τοῦ Θεοῦ, καὶ Πατρὸς δι' αὐτοῦ, and the Father by him.*

If by God be one thing meant and the same with that of the Father, or by Father the same with God,

1. Why are they both exprest? *Frustra fit plura quod fieri potest per pauciora.*

2. Or why are they not always both exprest? *Col. 1. 12.* *Giving thanks to the Father, who hath made us meet, &c.*

3. Or why are they thus dis-joynd by καὶ here, and not elsewhere, in Θεὸς Πατὴρ;

4. Why is there an article to τοῦ Θεοῦ καὶ Πατρὸς, when Father and God are distinguisht, and not an article when God the Father as of the same thing is spoken of? as Θεὸς Πατὴρ, not τῷ Θεῷ Πατρί. and so to Jehovah, *ha El Haggibbor*; to the Son distinct, *El Gibbor.*

5. To Θεὸς there is an article τῷ for emphasis, as signifying Jehovah: but not τῷ Πατρί, because it is for diminution, the Father being but one of the Elohim, and having but his portion with the Son and Spirit in the essence of God.

And so speaking of God the Father, he saith, Θεὸς Πατὴρ, not τῷ Θεῷ Πατρί, unless καὶ between as a diminutive.

6. Indeed he sets the article before Πατρί, *Eph. 3. 14.* ὁ Πατὴρ, the Fa-

Father, because, *vers.* 15; all-fatherhood in heaven and earth is named from him. *Matth.* 23. 9. *One is your Father, which is in heaven.* As Father, he is most excellent.

7. Clearly in this speech of God the mystery of God is revealed, *col.* 2. 2. *That their hearts might be comforted, being knit together in love, with all riches of full assurance of understanding, to the acknowledgment of the mystery τὸ Θεὸν καὶ Πατέρα, καὶ τὸν Χριστόν, of the God and Father, and the Christ.* So that as the Father and Christ are distinguished by *καὶ*, so God and the Father.

1. And saith that the mystery is in God and the Father, as well as in God and in Christ.

2. In the word *God* is comprehended the Spirit and Son, and the Father, exprest as one in God, because without an article added to the distinction, as Christ hath.

3. To understand by *God*, the Father onely, and by *the Father*, God onely, is to deny the Son, and to unthroned the Spirit, and to take their being God from them: which thus understanding the Scriptures alone preserves to them.

And as for the Trinity that Mr. Biddle grounds from *Ephes.* 4. 4, 5; 6. *One Spirit, one Lord, one God and Father of all, &c.*

1. That Spirit is not said to be *πνεῦμα ἄγιον*, but spirit onely, and indeed alludes to Christs humane spirit; of which it is said, *If any have not the Spirit of Christ, he is none of his.* So *2 Cor.* 13. 5.

2. For as that one body is Christs, or Christ mystical; so the Spirit of that body mystical is Christs, by which they are of one faith, one minde, &c. and the spirit by which men received Baptism, which was not the holy Spirit, as appears, *1 Cor.* 12. 13. compared with *Acts* 8. 12, 15, 16.

3. As the spirit and body respect the Church, and are one, made one by that one spirit, as the Father and Son are one in that one essence of God.

4. As there is one body and spirit in the Church, so there is one Lord over it; which Lord is not the Son of God, but that made Lord that died and suffered death, *Acts* 2. 36. in whom men are to believe, as that he is the Messiah of God, and into whose name Jesus men are to be baptized, and to have sins remitted therein.

There is one God, that is, Jehovah, *vers.* 6. in which the Trinity is comprehended, of Father, Son, and Spirit, as God is the Father of all, and not as the Father of the Son Jesus Christ: for here he is so the Father, as he is the Father of all, and not in a peculiar manner, as Father of Jesus Christ by generation, but by creation and generation. In creation, Father, Son, and Spirit are Father of all indefinitely, *Gen.* 1. 1.

6. The Trinity must be three of one nature, essence, and being, or they are not fit to be joyned together. A God, a Man, an Angel, nay a man, meer man, above an Angel, is a very strange Trinity, and no less then robbery to make equality in them.

7. Indeed *Matth.* 3. 16. hath the Father speaking as a Father to the Son as

as his Son, not Jesus Christ as man, and the Spirit of God; which indeed is the Trinity or Elohim in Jehovah.

This one thing I desire may be considered, that the holy Spirit is said to be Spirit of God as Jehovah, and the Spirit of the Father, and the Spirit of the Son. Now as it is the Spirit of Jehovah, it clearly shews its essence and being in Jehovah to be equal and the same with the Father or Son, and one of the Elohim: for in this it is true, that *Quicquid in Deo est, Deus est.*

8. His Trinity is proved by 1 Cor. 12. 3, 4, 5, 6.

1. Vers. 3, 4. the holy Spirit is exprest and proved by its gifts, to prove the Word, and witness to the work of God by, as come forth from God.

2. Of vers. 5. the Lord Jesus as man sending out ministers.

3. Vers. 6. God Jehovah, as Father, Son, and Spirit, is spoke of, as in the essence or being of God.

Now these things are spoken of, as relating to the Church, God and Christ in the Church: but the Trinity relates to God as in Jehovah the Elohim, in which they are one and equal, portioned in God without inequality at all.

As for the most High God, Heb. 7. 1. *עֵלֵיָּהוּ*, from Gen. 14. 20. *אֱלֹהִים*: It answers to Jehovah, but hath *עֵלֵיָּהוּ* added to it, to make it as above other Gods in essence or being. This is not to distinguish the Elohim, to make them one greater then other by.

I should speak of Prayer, because Mr. Biddle hath reproved the gross practice now in use.

1. Prayer being to be made to Christ, as to our Priest, and by him to be offered to God, and not by us immediately to God, as now; in which the Priesthood of Christ is made void.

2. And how it is to be made to the Father, because Jehovah in the Father is come out to man in a discovery of love, which is as a condescension to man.

3. Because the Father is in Jehovah's excellency, and for or by the Son and Spirit gone out from God, to enrich man in the things of God, He comes as by consent of Son and Spirit, to give all things to any that ask in the Sons Name, that is, Ministry.

4. The Father is not so to be called *one*, as distinct from Jehovah, but as in him; and so the Son and Spirit have glory with him: it being the use of Scripture to set out men calling on Jehovah the Elohim, Gen. 4. 26. Mal. 1. 11. Jer. 10. 25. Psal. 14. 4. and 145. 18. before the going forth of Son and Spirit.

Applic. In this the Son and Spirit glorifie God and the Father, emptying themselves.

2. In this the Father glorifies the Son, that nothing is given but through the Lord Jesus.

3. He glorifies the Spirit, in that he heeds onely the minde of the Spirit, and that nothing is accepted that is not from the Spirit, as no sacrifice that was not burnt or offered up by the celestial fire. But of this in my book

book of Faith and Grace at large.

To conclude, as God is thus distinguished, and so variously spoke of, by one word: so by the word *Son* is Jesus Christ variously spoke of.

1. As the Son of God, by being made of God, as *Adam*, Luk. 3.38. compared with *Luke* 1.35. and yet man of the virgin.

2. As Son of God by generation, *Hab.* 1.5. *To which of the angels said he, Thou art my son, this day have I begotten thee?* By which he is God in the throne of God, as in *verl.* 8.

3. As son of man, and of the seed of *David*; and so *Mary* was the mother of Jesus, *Joh.* 2.1.

4. Oft-times, through communion of natures, something is applied to one, that is proper to another, as *the blood of God*, *Acts* 20.28. where blood is said to be the blood of the Divine nature, proper to the Humane. And *Joh.* 3.13. *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* Here that is applied and spoke of the humane nature, which is proper to the divine nature. In like case many things are mentioned in the Word, of Jesus Christ the Son of God.

5. His name as the Son, is one and the same with that of the Father and Spirit, not given of God to him, no more then the Fathers.


6. His name as Lord, was given him to adorn his humanity with; in which he is but little lower then the *Elohim*s, but yet lower then them, as his name is lower then theirs, but more excellent then that of Angels or other creatures, *Psal.* 8.4. which our late Translations falsly render *then the Angels*, for the *Elohim*s.

Thus, Reader, by this, as by a key, without further trouble to me or any, thou mayst easily unloose the obscure, perplexed, and corrupt way Mr. *Biddle* hath taken to make the Scripture speak to his unheard-of Faith; to which the Lord enlarge and bless thee, that thou mayst be preserved from making shipwrack of thy faith, that thou mayst be saved in the day of the Lord Jesus: which is the desire of him who is

An unworthy Witness of the Truth of the great God,
and thy servant therein,

John Brayne.

This



This should have been inserted, page 5. between the
31 and 32 lines.

Object. Exod. 7. 1. *Behold, I have given thee (or, made thee) Elohim to Pharaoh.* Here God calls one man by the plural Elohim: *Ergo*, God, though one, may well set forth himself by that term, or in the way of many.

Resp. 1. God in Scripture of himself speaks not by a noun plural, but by a verb having a pronoun plural added to it: and so it speaks not of *Moses*.

If *Moses*, though one, may by Commission represent many that sent him, yet himself but one; then he may be made Elohim.

2. *Moses* was sent by the Elohim, Exod. 3. 4. to the 16 verse; that is, by Father, Son, and holy Spirit, as all were set forth in that work of redeeming *Israel* out of *Egypt*, and had a hand in it.

3. So that *Moses* as sent by the Father, he represented the Father; as sent by the Son, he represented the Son that sent him; as sent by the Spirit, he represented the Spirit: as *Christ* said, *He that receiveth me, receiveth him that sent me*: and *he that receiveth you, receiveth me*. Which was confirmed in the works he did.

1. The Father, in requiring *Pharaoh* to let them go.

2. The Son, in the act of bringing them forth of *Egypt*.

3. The Spirit, in the works of wonder he wrought among the *Egyptians*, Exod. 8. 15. *Matth.* 12. 28. *Luke* 11. 20.

4. In these distinct acts of the Elohim, wrought by him, he was made Elohim to *Pharaoh*; *Jehovah Elohim* appearing to the obstinate king, not immediately by himself, but by their messenger *Moses*, who was sent in another way then ever any man else in the world was.

5. This Exod. 7. 1. is opened by Exod. 6. 16. *He shall speak for thee to the people, he shall be to thee for a mouth, and thou shalt be to him for Elohim.* And so Exod. 7. 1. *Thou shalt be for Elohim*, that is, is in their stead and place, as their minister to *Pharaoh*; who yet was not the Elohim, nor spoke of by a plural demonstrative, as the Elohim are; and was done but in a figure, thence proves not argumentive, more then this, That he was sent by many, and that what he did was in their name, and not in his own.

Zear on *Levit.* Sect. מרחי מור Col. 16.

R. *Simon* the father is brought in speaking to R. *Eleazer* his son, saying, *Jehovah* in all places denotes *Mercy*, but *Elohim* *Judgement*. In which there is a mystery, viz. that there are three degrees, and each degree by it self distinct; all which notwithstanding are one, and gathered up into one, neither is one separated from the other. Hence (says he) when the wicked turn *Mercy* into *Judgement*, we read *Jehovah Elohim*: so this excellently agrees the word *substance*, for that men call persons in God; a word too carnal to set forth the degrees or subsistencies in God by. In which the Jew is clear and rare in the discovery of God: so that to deny the Unity of Trinity, is against the professed doctrine and faith of the Jews, and a hinderance to their call and contrary to the word delivered to their fathers by *Moses* and the *Prophets*.

Eccles. 12. 1. Remember בוראך thy *Creators* in the days of thy youth.

1. It is in the plural, nor dual number; and so there must be some other besides Mr. *Biddle's* supposed Angel-spirit and the Father, creating man; which was the Son.
2. The Father no more created man, then the other *Creators*; they are equally said to be *Creators*: and for any man to say the Father created more then the Spirit or Son, is to make him a thief and a robber, stealing from, and robbing the Son and Spirit of their power and glory.
3. To minde one Creator, and not the other two, is a disobedience to *Jehovah Elohim*, is no less displeasing to the Father then the Son; it being no robbery to the Father, in our equalizing the Son and Spirit herein with him: nay, he that glorifieth the Son herein, glorifieth the Father; and he that dishonoureth the Son, dishonoureth the Father also.

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